

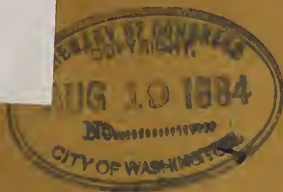
# How to Read Character by the Face.

BF 859

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1884

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## ILLUSTRATED PHYSIOGNOMY

BY PROF. A. E. WILLIS,

If a man's character you wish to find,  
Look in his face, the mirror of the mind.

AUTHOR, LECTURER AND PRACTICAL PHYSIOGNOMIST.

PRICE, FIFTY CENTS.



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# ILLUSTRATED PHYSIOGNOMY.

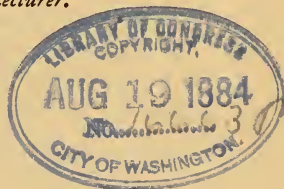
If a man's character you wish to find,  
Look in his face, the mirror of the mind.

Nane ever feared that the truth should be heard,  
But those whom the truth wad indite.

—BURNS.

BY PROFESSOR A. E. WILLIS,

*Practical Physiognomist, Author and Lecturer.*



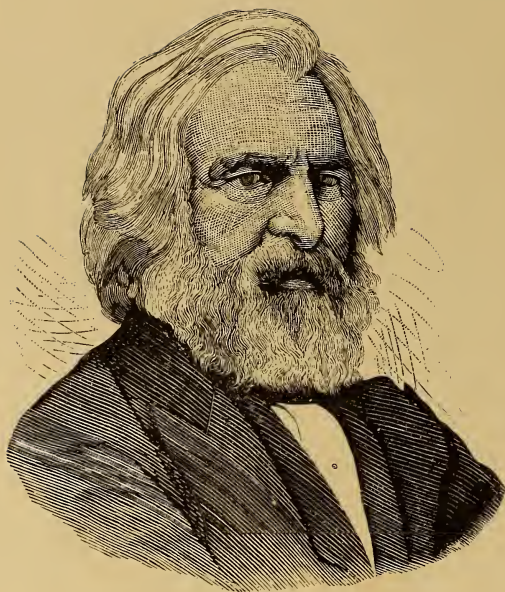
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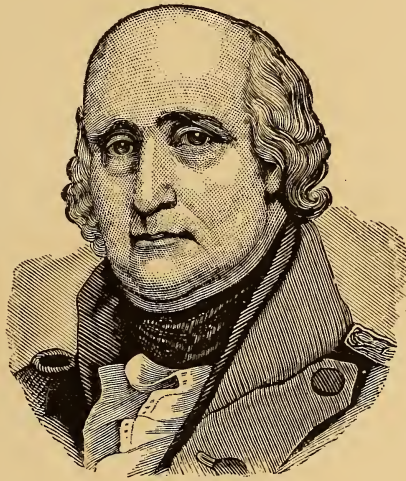
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LONGFELLOW, the Great American Poet.

The mental temperament is predominant, with the motive next. The mouth, nose and eyes are decidedly American in form and expression. The drooping of the septum of the nose shows him to be an original, ingenious thinker, especially in connection with his large intuition and imagination. The short, deep lines running up the forehead from the root of the nose, indicate continuity or concentration of the mind, and mark him as a close and intent thinker; one who brings his thoughts to bear constantly upon the subject before him. With an over-nervous and dyspeptic organization, these lines may also indicate a cross, irritable and scowling disposition. I had the pleasure of meeting Mr. Longfellow in his beautiful home in Cambridge, Mass., one morning, and found him to be a pleasant, unassuming, neighborly man; one who does not try to impress you with his importance like many American make-believe busy-bodies do, of much less brain power and reputation.



An American General, whose name I do not know — one of the early Indian fighters. Observe how high the fore part of the head is, and its sloping toward the back, which indicates a sympathetic nature and strong liberal sentiments, that frequently incline a man to the Universalist or Unitarian belief. When the head is much higher in the rear than in the top part, the individual is more inclined to a set, stationary and orthodox form of religion; that is, providing he or she becomes religious. The whole face is expressive of kindness and goodness, with a fine and energetic mind.







A man may be known by his look, and one that hath understanding by his countenance.—*Ecclesiasticus* 19: 30.

The countenance is a sign of changing of the heart.—*Ecclesiasticus* 27: 17.

The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not.—*Isaiah* 3: 9.

And as he prayed (Jesus) the fashion of his countenance was altered.—*Luke* 9: 29.

A proud look the Lord hateth.—*Proverbs* 6: 17.

The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance.—*2 Corinthians* 3: 7.

Be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast.—*Matthew* 6: 16.

Now he was ruddy (David) and withal of a beautiful countenance, and goodly to look to, and the Lord said Arise, anoint him; for this is he.—*1 Samuel* 16: 12.

A merry heart maketh a cheerful countenance.—*Proverbs* 15: 13.

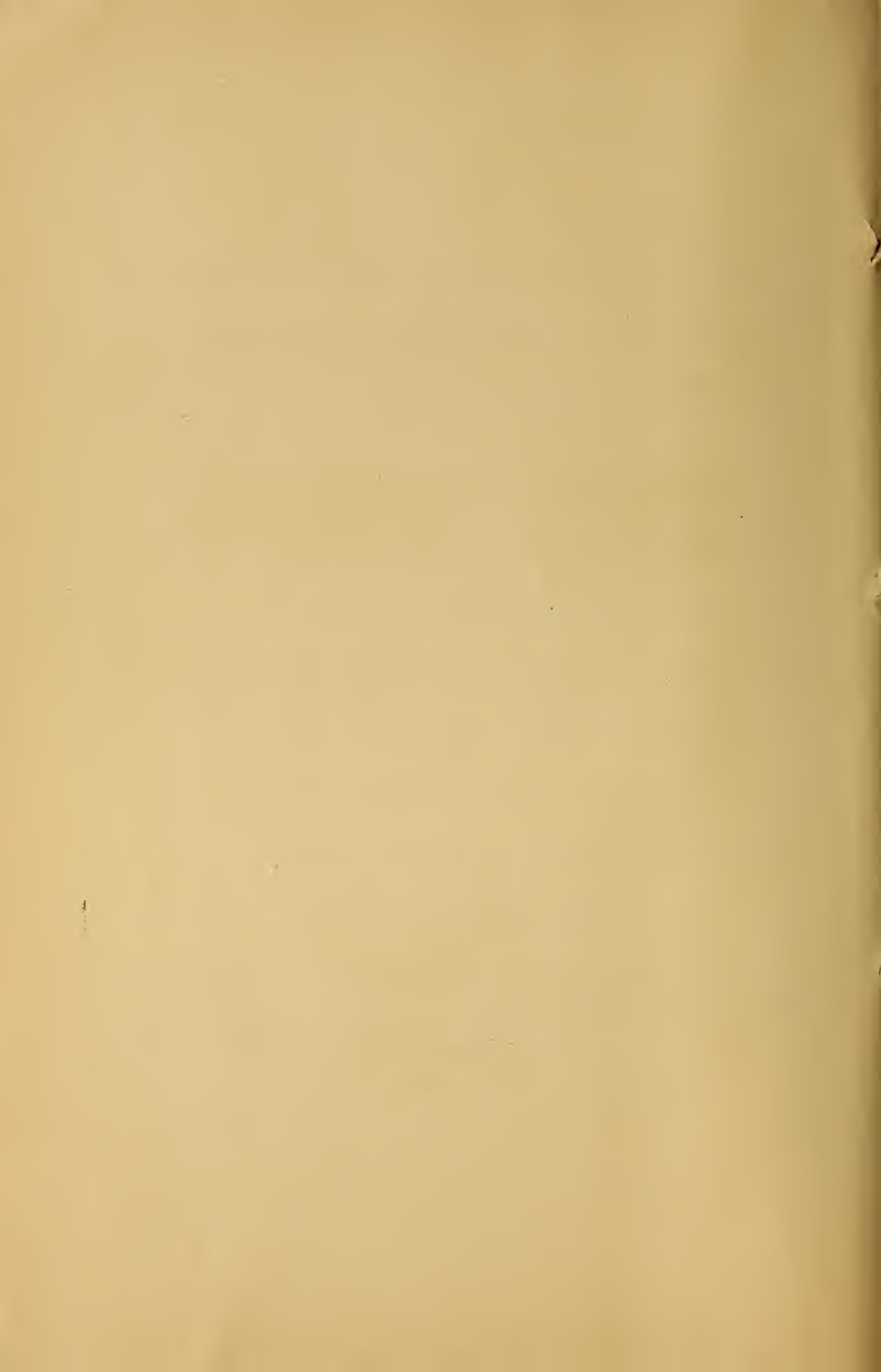
The cheek  
Is apter than the tongue to tell an errand.  
—*Shakespeare.*

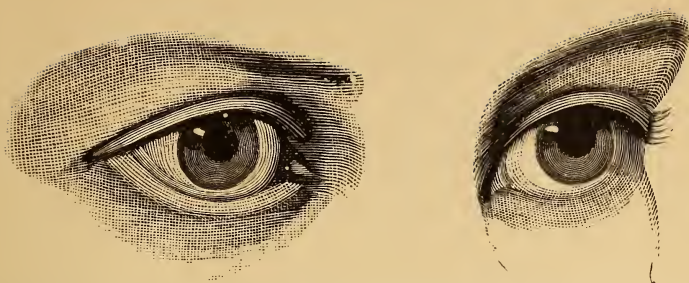
One may smile and smile and be a villain still.—*Shakespeare.*

I trow that countenance cannot lie,  
Whose thoughts are legible in the eye.  
—*Spenser.*

Physiognomy is a science founded on observation and ought to be studied in connection with Natural History.—*Bacon.*

In mystic characters, our features bear the motto of our souls.—*Sir Thos. Brown.*





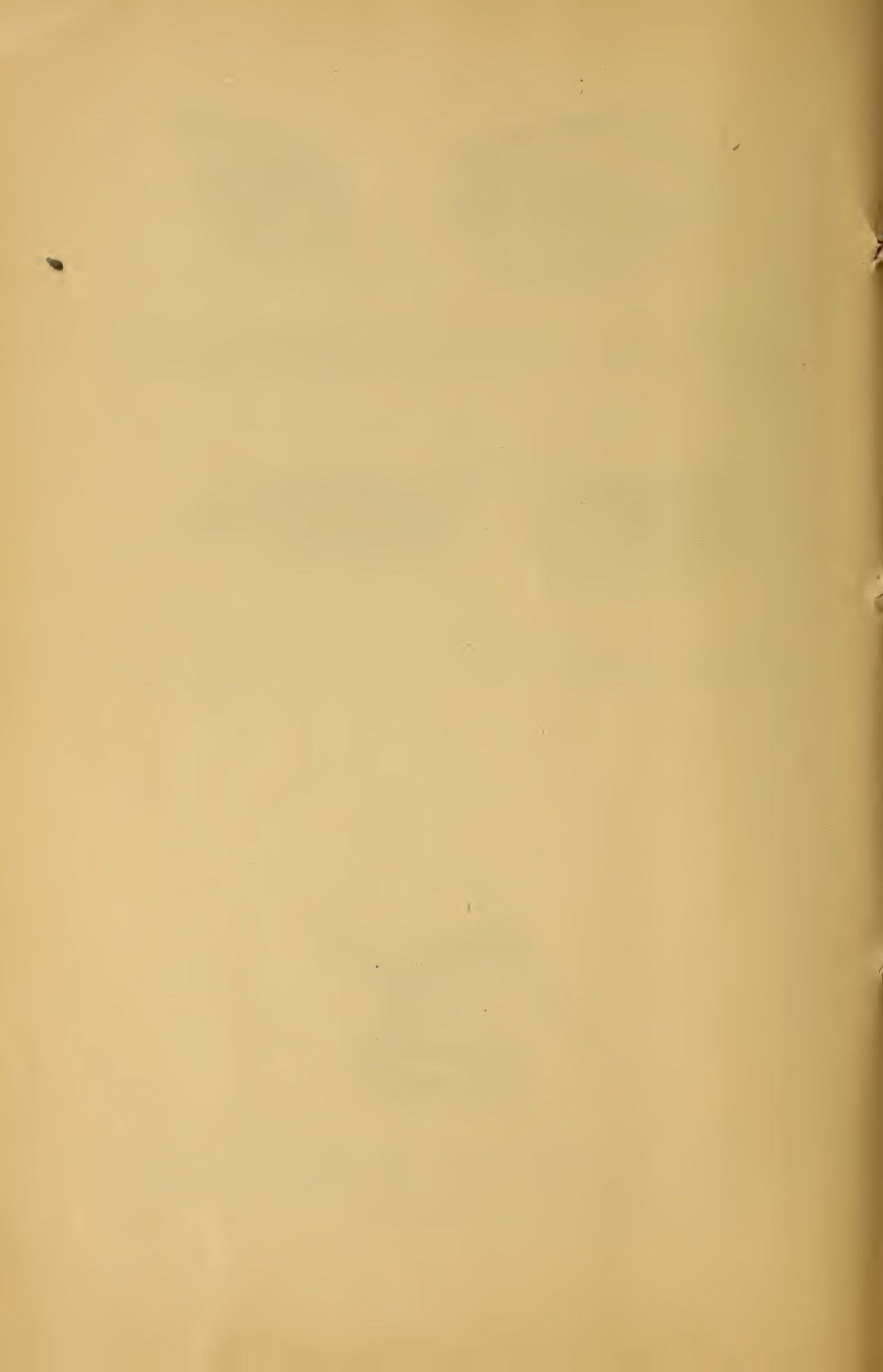
Full, wide, open eyes are indicative of a large amount of inherited soul nature and capacity. The soul or spirit life speaks through the eyes—the heart through the lips. Hence, large and beautiful eyes express a large soul and full and finely formed lips bespeak a large heart.



Subterfuge and resistance to persons and things that are not congenial. A harsh, forbidding, repulsive disposition. Will shift, evade and resort to many ways to accomplish a purpose or avoid failures or difficulties. Note the low and scowling eyebrows.



A selfish, dishonest and unreliable, if not treacherous, disposition, may be looked for in the acute angle or hanging point nose, when it seems to lie almost flat upon the upper lip, especially when the upper lip is short, bringing the point of the nose and mouth almost together, as may be seen in some faces. Persons with such noses are liable to take advantage of another person's weakness or misfortune. An irreconcilable and implacable disposition is also shown in the protruding under lip.



## PHYSIOGNOMY DEFINED.

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Two kinds: Active and Passive—Form and Expression—Use of Physiognomy—Intuitive Perception—Mental Process of Physiognomy—Animal Physiognomy—Can Physiognomy be relied upon?—Types of Character—Principles of Human Nature.

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PHYSIOGNOMY may be defined, first, as the revelation of the character or spirit of any living organic being, by and through the form, expression and color of the features; second, as the art and science of discerning and understanding the character so revealed to the observer. In other words, there are two kinds of physiognomy: Active and Passive.

Everything in the world is stamped with its own peculiar physiognomy. Man has his; the beasts of the field have theirs; birds, fishes and reptiles have theirs. But I object to the idea of applying the term physiognomy scientifically to anything that has not a medium degree of intelligent or instinctive life. Inanimate things may have form and color, but they lack expression, which is the distinguishing feature of physiognomy. There must be both form and expression. Form reveals the general character, quality or condition, and expression the mind or disposition.

But, to be more definite, I do not consider that the ability which a person possesses to read and define the various expressions of the human countenance can be properly called physiognomy, any more than the reading and understanding of printed matter can be called printing.

Physiognomy is a sign which the Divine Being has written in plain characters upon the face of every living being, for the benefit of each other. It is the window of the outer man, through which the observer becomes acquainted with the nature of the inner man. It is also the means by which we can determine the nature of everything around us; rocks and stones do not look like blocks of wood—we distinguish the one from the other by their appearance.

The talent or ability which men and women possess to read each other, I should prefer to call Intuitive Perception, because it is only through this kind of perception that we can successfully understand the human countenance.

We first perceive the appearance of one's features by the aid of our perceptive or observing faculties, which are located immediately over the nose and eyes. These impressions are transmitted to the reflective faculties, which occupy the upper portion of the forehead, and through the action of these faculties we conceive the character and nature of the individual as indicated in the appearances we have just observed; so that in reading human nature, the operation of the mind is two-fold—first, perceptive, and second, conceptive; or, in other words, we first analyze, then synthetize.

For convenience and general use, however, the term physiognomy may be applied to designate either the language of the features or the ability to read them; and in its broadest meaning may include the recognition of all material and inanimate objects by their size, form and color.

Its use or practice is confined by men principally to the human family, as the reading of animals is generally considered of no particular use, except so far as it helps us to discern the character of men and women, who, in their disposition and physiological structure, resemble some animal, bird, fish or reptile.

A gentleman who had been a farmer and had considerable experience with oxen, told me that when he wanted to buy a good working ox, he selected one with a broad head and prominent eyes, in preference to one with a long head and sunken eyes.

The study of physiognomy in the animal kingdom might, and ought to be pursued with great interest and benefit. Every horse-jockey and dealer in cattle ought to study and practice animal physiognomy. The spirit, activity and strength of a horse can be determined by its facial expression and physical development, just as easily as we can discover similar conditions in a human being. A mere novice in physiognomy cannot but observe the difference between the noble and somewhat intelligent look of a Newfoundland dog, and the savage, threatening appearance of the bull-dog.

I am inclined to think that animals make use of physiognomy





A CONFIDENCE MAN.

Note the small, flat, half-shut form of the eye, and that peculiar, palavering, hood-wink, peeping sort of expression accompanying them. Also, the long, sharp nose, which shows him to be long-headed, a planner and schemer; and the prominence in the center of the nose proclaims him to be energetic in his thievish business. The fulness in the upper and center part of the forehead joining the hair, is caused by a large development of the organ of human nature or intuition, and in its perverted condition is what particularly marks and makes him a confidence man. The perverted use of a large development of the faculty of intuition is the cause of a vast amount of imposition, trickery, and dishonest games of all kinds and degrees.





AN ALSACIAN.

An honest countenance. Compare this face with that of the confidence man, and his eyes with the Devil's eye found in another part of this book. What a frank, open and sincere look is here expressed. His lips evince a sociable, warm-hearted, generous and loving nature. Such a man will like to pursue a straightforward course, and despise trickery, artifice and deception. He would not appreciate being fooled or humbugged, but loves the real and earnest side of life. Must be treated fairly and honestly.

as much, if not more, than men do. They not only read each other, but they minutely observe their master, *man*.

Physiognomy and natural history are so closely allied that they should be studied together, and I am not sure but geology should also be included. Bacon once remarked that physiognomy was a science founded on observation, and ought to be studied in connection with natural history. Physiognomy enters very largely into a number of the sciences. When you study the rocks and surface of the earth you are really studying the earth's physiognomy; and when the astronomer gazes through his telescope on worlds beyond his natural vision, he also is studying the physiognomy of the heavenly bodies; in fact, everything in the world around us and above us, has its physiognomy—the very house you live in, the large variety of flowers, trees, fruits, etc., are distinguished from each other like persons by their respective physiognomies, hence, there is no end to the study of this science; it is as far-reaching and varied as the universe itself. Even books have their physiognomies, and those that live in the memories of the people and are handed down from generation to generation are those books that have the most human nature in them. Take the Bible, Bunyan's *Pilgrim's Progress* and Shakespeare's works, as illustrations, all of them descriptive of character from the beginning to the end.

It is very strange that a science so valuable, so easily acquired and applied, should be so much overlooked and neglected by the great mass of mankind.

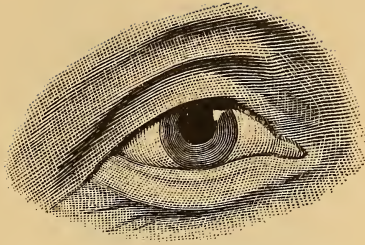
Still I do not wonder much when I remember how much ignorance and prejudice concerning physiognomy and phrenology exist in the minds of even educated people. I have in my mind a doctor of divinity, who told me he wouldn't want any phrenologist to put his hands on his daughter's head; and, when I asked him why not, he intimated that he didn't think it would be modest or quite proper. Fortunately, however, greater men than the one I have just referred to have endorsed physiognomy and studied it; and I believe the day is coming when it will be universally put into practice.

All mental philosophers recognize the mind to be composed of a number of distinct faculties; also, that the brain is the organ of the mind. Therefore, the brain, reasoning from analogy, must be composed of a number of distinct organs, which is demonstrated

by the fact that when the mind or brain is tired of one kind of labor or exercise, it will find relief and rest by engaging in some other; that is, by bringing some other faculty and organ into exercise; for it is really the brain that tires, not the mind. If the brain was not composed of distinct organs, then it could never rest.

I am aware that every person makes use of physiognomy to a certain extent, because they cannot help doing so. It would be impossible for one person to look at another without forming an opinion, either favorable or unfavorable; but to study and pursue this science in a systematic manner, so as to be sure that their impressions are correct, is something very few are in the habit of doing.

Young people will spend any amount of time over sickly, sentimental novels or love stories that are descriptive of some highly-colored romance, where a poor, homely, red-headed fellow manages to win the heart and person of the most beautiful woman in the world, after passing through the most trying ordeals, and perhaps hair-breadth escapes from death—stories that picture life as far from reality as black is from white, that ruin the memory, enfeeble the intellect, inflame the passions, and draw so heavily upon the sympathies that body and mind grow tired—books that, when read at evening alone, bring sleepless nights, dreams of death, or make the heart beat as though it must burst at every sigh of the mind. These books excite sympathies for that which has no real existence, and unnerve the heart for the true battle of life. They will shed easy tears over the harrowing tale of a novel, but never see, in real life, the misery that needs sympathy, and cries out to God against them because it is withheld. By feeding on such stuff their senses are blunted, and they see no real poverty or woe in the world, and no heroes or heroines save their own unappreciated selves; and instead of laying hold, like true men and women, upon the great problems of life, and, by the very force of will, surmounting the obstacles that lie in their way, they pander to this corrupt taste, become feeble-minded, and unfit themselves for the stern realities of life. Such stories create an insatiate thirst for a fictitious life, or a longing desire for an indescribable something that a depraved taste and morbid imagination may picture, but which can never be realized. They will read, study and think about a character that is only a myth, rather than in a practical and scientific manner, study the actual characters of the men or women they intend to make their



Eye taken from a robber, thief, polygamist and libertine. Observe the form of the eye. Notice how some eyes are round, some flat and long in the angles. Also notice the expression of eyes, as it is from that chiefly you must determine whether they are thieves, liars and libertines or not.



The wrinkles running outward and downward from the eye, generally indicate a jolly, laughing nature, or one who can enjoy and appreciate mirth; especially the lines running from the outer corner.





*P. R. Spencer*

Originator of the Spencerian system of penmanship. He possesses the rare gifts of the artist, poet, and inventor, for such his productions have proved him to be. Penmen require fine and sensitive organizations. The nervous temperament is predominant, and the motive next. His nose indicates a commercial and enterprising spirit, and together with the high, full forehead, reveals an ingenious and inventive talent. Observe the nose is not only prominent, but long, and slightly drooping at the point.



*P. R. Spencer*

A son of P. R. Spencer, and a resident of Washington, D. C. He differs from his father in having a broader head between the ears, which imparts more force and executive ability, but less of the poetical and inventive. The vital temperament is predominant in him, with the motive and mental next.

He possesses more of the practical than sentimental cast of mind. There is only a moderate development of bones or frame work. The absorbents of his system are active, and he is naturally more inclined to brain than muscle work.





future husbands or wives. They prefer to leave that till the wedding knot is tied and the honey-moon has set, and the sad hours of matrimonial darkness have come in upon their blighted and mistaken lives. A romance of a different nature then dawns upon their vision—heroes of a different kind then enter upon the stage, and they play hate instead of love, and must either live in a matrimonial hell, or play the second act, *divorce*. I do not say that this is the result of married life in general—it is the exception, not the rule—but it is too often the fate of sentimentalists.

Some may urge the idea that it is impossible to understand human nature with any reasonable degree of accuracy, because it is so varied, each person possessing a distinct character and differing from every other person, just as they differ in their looks. Everything in nature is full of variety, and there are many things we do not and cannot comprehend. There are many things concerning the nature and character of the Divine Being we do not understand; but that is no reason why we should not investigate the works of nature, and study the character of God, so as to understand what is revealed, and find out as much as possible.

There is this fact to be taken into consideration in the study of human nature, which will lessen the difficulty very much. Although every person has a distinct character, yet there are certain types of character, and every person belongs to one or another, or, at least, partakes more of the qualities of one than another; so that when you understand a certain type, you have the key that will unlock the door to the general character of every person belonging to that cast or type. In addition to this, there are certain principles which lie at the foundation of human nature, and the existence or manifestation of these principles will be perceptible, to a greater or less extent, in the formation of individual character. One is, that size and quality are a measure of power; another, that no faculty or organ can display its full power until fully developed and properly exercised; another, that coarseness or fineness, or in other words, the texture of the human body, is indicative of a like condition of the mind; another, that form or shape, such as long, broad, sharp, round, etc., likewise accompanies special conditions of character.

These principles and these manifestations are the same throughout the entire human race; so that if we once understand them and carefully apply them, our deductions and conclusions will be correct in every instance.

## HOW TO READ CHARACTER.

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Two methods: Impressibility and Deductive Reasoning—Personal Conditions necessary for reading Character—Electricity, or Animal Magnetism an agency in reading Character—Eve and Satan—Necessity of adherence to First Impressions—How to know whether one has good Ability to read Character—Method to be pursued in Studying the Face—Outlines of the Face and Features—Circumstances and Conditions under which People are to be Studied.

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THERE are two methods or ways of reading character. One is by impressibility—intuitive reasoning; the other, by comparison, aided by the percepts. Some can read better by the first method, and others by the latter, and some by both, which is the best and most accurate plan.

I will first describe what conditions are necessary, and then how to apply them, in order to read persons by the first method, which I propose to name Impressibility.

The principal conditions requisite are two—a large amount of the organic quality, and very large human nature. To be a successful reader, it is absolutely necessary that you possess the faculty of human nature very large; and to be a gifted or remarkable reader, it is likewise necessary to be endowed with a very sensitive nature, which is imparted only by the organic quality. These two qualities combined will render a person extremely sensitive, susceptible and alive to all kinds of mental and nervous impressions and magnetic influences, whether external or internal.

By mental and nervous impressions, I do not mean ideas produced by the action of the mind, nor sensations produced by a disordered state of the nervous system; but rather the nature and qualities of the mind, which are more easily impressed upon a person having a nervous temperament, so that persons thus organized not only discern, but actually feel, the mental and physical qualities of the subjects before them.

And here let me say that the ramifications of nerves which ex-



ALLAN PINKERTON,

The great and perhaps foremost detective in the United States;  
also author of "The Expressman and the Detective."

He has a large amount of vitality, good perceptive, and very large secretiveness. He can smell a thief a mile off, and knows how and where to look for him. The width of the head indicates large executive ability, which, together with a strong constitution, give him energy, and enables him to prosecute, follow up and accomplish whatever he undertakes.



tend all over the human body, are acknowledged to be a continuation of the brain; therefore, if the mind acts upon the brain, it must also act upon the nervous system. But the mind cannot act upon the brain without a medium or connecting link, because the brain is material and the mind or spirit is not. Electricity is of such a subtle and imponderable nature that it occupies a place half way between mind and matter, partaking, in all probability, somewhat of the nature and qualities of both; therefore it readily becomes the medium, in man, through which the mind or soul is brought in contact with matter.

It is also an acknowledged fact that the body is constantly throwing off a nervous or magnetic fluid—a kind of human electricity, I suppose. How far this extends from the body of a person is not known, but it is to such a distance that when two persons approach each other their circles of electricity come in contact before they meet. This is what I mean by magnetic influence; so that when two persons of a sensitive nature are brought together, they immediately form or receive favorable or unfavorable impressions of each other, and, in many cases, will either like or dislike at first sight. Magnetism is defined to be that agent or force in nature which possesses the power of attraction; but, call it by whatever name you will, or define it in whatever terms you may, it is nothing more or less than animal electricity. There can be no attraction without two objects or two substances exactly the same in nature, but directly opposite in their qualities—the one to answer as positive, the other as negative.

Now, there are two kinds of electricity—the one positive and the other negative; or, in other words, the one male, and the other female; and wherever there is positive and negative electricity, there will be attraction and unification. Two positives will not attract, neither will two negatives; two men will not attract each other, nor will two women. There must be male and female to form attraction.

Wherever there is attraction or repulsion, the easier and quicker do we perceive the character of others, and form favorable or unfavorable opinions. I believe this is one reason, and probably the principal one, why men can read women, and women men, with greater ease and certainty than they can their own sex. In fact, *women* have a *peculiar gift*; they seem to have an inward monitor



which enables them to jump at their conclusions of men's characters and intentions, especially in times of danger. Providence has probably given it to them (they being the weaker vessels) as a safeguard against evil; though it is a great pity mother Eve did not make use of it to unravel the cunning devices of the enemy, Satan. And yet, when I reflect on it, I believe that Eve did read Satan to a certain extent, but, not knowing evil or its results, she made a great mistake—just such as we make nearly every day—that is, she didn't stick to her first impressions, which a person should always do, providing their ability to read character is well developed.

Having explained the conditions necessary to read character by impressibility, a few words will be sufficient to explain how to do it. In the first place, you must place yourself in a negative condition to the person you wish to read—that is, *allow* them to make impressions upon you by the way they look, act and speak; and do not do or say anything of yourself to interrupt, confuse or prevent them from revealing themselves as they naturally would. In the next place, be sure that the circumstances are favorable for them to make, and you to receive, correct impressions. Neither side should be placed at a disadvantage. For instance, if one or the other should be sick or out of temper, the impressions made on you may be wrong. You must endeavor to meet persons fairly and squarely, and look them calmly and directly in the face; observe every angle of the face you can—full face, three-quarter face, side face—at the same time studying the different expressions of the face; and let your impressions be formed from your very first interview. In looking closely at a person, however, never be so bold as to stare them out of countenance, because you would not only make them feel very uneasy, but render yourself repulsive.

Having taken general observations, do not be in too great a hurry to pronounce your verdict and pass judgment, but wait until the interview is over and the individual has left you. Then analyze your thoughts and feelings as they flashed across your mind while taking observations, and combine them with the impression *left* upon you, and you will form a correct estimate.

Should you, in time, become better acquainted with the person or persons, and different impressions are produced upon you, under no circumstances be governed by any other than your first impressions—providing, as I have previously **stated**, your talent for reading



### TWO PICTURES OF THE SAME PERSON—AN ACTOR.

It has often been said and experimented on, that if you take two portraits, say Nos. 1 and 2, and cut them in two parts in the middle of the face, and attach the upper part of No. 1 to the lower part of No. 2, the expression and character of No. 1 will be entirely changed from that peculiar to its corresponding lower half. That is just as it ought to be, because one half of the character has been taken away and another half given, which makes a new character. If it were possible to sever the bodies of two men in equal parts, and exchange the half of one with that of the other, neither one would be exactly the same person as before. Just so with the countenance; the face represents the character or the inner man, and if you divide and mix up two faces it stands to reason neither one can be the same or retain its identity of character. The principal change in expression, however, in transferring the parts of two faces, is due to the lower part more than the upper—the mouth and the lines around it; and the reason why the mouth reveals or gives more expression than the eyes is because the feelings, emotions and affections or heart nature is represented there more than in the eyes; and, also, because of the flexibility of the muscles surrounding the mouth, which admit of greater extension and contraction than those around the eyes. Note the two engravings above, and observe that the sedate and sour expression of the one, and the laughing, happy appearance of the other, is caused chiefly by the mouth. Observe how the nostrils are contracted in drawing the muscles and corners of the mouth down, and how they are expanded by drawing the corners upward and backward. In other words, the nostrils look about as large again in the laughing picture as in the other.





character is first-class; if it is not, you must form your opinion gradually and cautiously.

The reason for adhering to first impressions is obvious. The oftener you meet, the more persons gain on your good will and friendship; and what at first appears conspicuous, gradually lessens, and perhaps disappears. Social intercourse often covers up objectionable traits; and, on the other hand, your acquaintance may, through some business transaction or family affair, create some unpleasant feeling that would lessen your appreciation, or cause you to change your mind in regard to good qualities. But if your talent for reading character is poor, then acquaintance *may* help you to arrive at a proper conclusion.

Do you ask me how you are to know whether you have first-class ability to read human nature? I answer, there are only two ways that I know of. The first and best is to get a good phrenologist to tell you. The other way is, to form your opinion of a person, and then find out if you are correct, by making inquiries, watching his conduct and investigating his life and character, in a general and constant manner, till you are sure your knowledge is correct. Do this with a sufficient number of persons to make it a fair test, and if your first impressions harmonize invariably with what you learn concerning them, you may conclude you have good talent for that purpose; but if your impressions are different, in most cases, from what you afterwards discover to be their real nature, you must, of course, conclude that your ability to read character is only average, or perhaps poor.

There is yet another reason why good readers of character should act upon their first impressions. That is, because the nervous fluid, which acts as a telegraphic messenger to the mind, will conduct impressions correctly, whereas our judgment or ideas of a person may be wrong. Then these impressions may never act upon us the second time in the same way as they do the first; in fact, first sensations are always different from those that follow.

As I have mentioned on a preceding page, it is quite necessary, in reading a person, to study them from a side view of the face, as you are then enabled to observe traits of character you may not see in a front view.

If you take two photographs of a person, one full face, the other a side view, you will see how different the same individual looks in

the two pictures; though it does not follow that the picture that portrays him to the worst advantage represents objectionable traits of character, any more than the one which shows him to the best advantage exhibits the good traits of character. Such may be the case or it may not.

Form is the basis of beauty, and there is always a certain outline of the face which will make the face appear more beautiful than any other outline or position—a fact, by the way, which most photographers seem to know nothing about; so that in getting the best outline of the face you get the best-looking portrait. But the object in studying the different angles of the human face, in the reading of character, is not to get the best-looking view, but to watch for and obtain the different expressions as they come and go, and to observe the flashing, darting, glancing and rapid movement of the eye, so that you see the emotions and almost read the very thoughts of an individual while he is in total ignorance of what you are trying to do. It is not well that the individual should know that you are trying to read him, because that would cause most persons to feel somewhat confused, and present unnatural expressions; it would also put him on his guard, and so prevent you from correctly estimating, by presenting his best appearance. I remember a man whose general appearance was that of a plain, unassuming, honest and sanctimonious kind of individual, but whose hidden character did not appear till I observed the expression of his face and eye from a side view. It is not sufficient to study or observe the face as a whole; but you must scrutinize every feature, and even parts of a feature. If the nose, observe its length, breadth, prominence; whether concave or convex, sharp or blunt, turned up or turned down at the point. If the mouth, its size, shape; whether straight or curved, open or compressed, thick lips or thin lips, a rosy, healthy color, or pale, scabby, blue-black, dried-up lips; if it is the eye, notice the color, shape, size—whether projecting or sunken, brilliant or dull, fierce or mild, whether it looks you steadily in the face during conversation, or is restless, glancing in all directions; if the chin, whether prominent or deficient, round or square, pointed or indented; if the eye-brows, whether raised and retiring from, or descending and projecting over the eye—whether they are covered with little or much hair, whether light or dark, whether they almost meet on the nose or are far apart.

In observing the outline of the face, notice whether it is round, oval, oblong or pyriform. Likewise, notice the color of the hair, its quality—whether straight or curly, soft or stiff, scanty or in abundance. Study the tone and modulation of the voice in speaking and singing. Observe the walk, positions in sitting and standing, mode of shaking hands, the attitude taken while so doing. The manner of laughing, style of dress, whether neat, tasty and clean, or slovenly, whether tightly buttoned up or loose and open. In fact, study a person from head to foot, in every conceivable manner you can think of.

When a person makes a remark, or acts in a manner not quite clear to your mind, ask yourself the question: Why did that person say and do thus? And do not rest contented till you have found out, if possible; for in so doing you will gain much knowledge in regard to the operations of the human mind as forming our every-day life and character, and you may likewise discover things you were not seeking to find out.

Study people in their public life, their social life, their private life, their domestic life, and in their business transactions; then, putting all these together, draw your inference, but never decide on the character of men or women from any one of these conditions in life, or you may form a one-sided and contracted idea of their real character. A man may be much censured and abused in public life, and adored in private; and thought little of, yea, even despised in social circles, but a recognized hero in public life or business circles.

Finally, do not judge of a person so much by his great acts as his little acts. Great acts may be performed for show, public approbation, a name, or some selfish purpose; but the little acts always reveal the true and inner character. People are also cautious, wide-awake and guarded in their conspicuous deeds; but in little things they are not, hence they reveal their true nature without being aware of it. Especially is this the case with persons of large secretiveness; the more they try to evade and conceal their thoughts, motives and intentions, the more they show them to a close observer of little things. In fact, it is the act of trying to cover up, that exposes the very things they wish to hide.

## SIGNS OF CHARACTER.

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Indications of a Fine Mind—A clear-thinking Mind—An harmonious Character—A Mind that loves and appreciates that which is Beautiful—Is Beauty only skin deep?—Beautiful Eyes—Large, round, full and projecting Eyes—Excessive Passion—Laxity of the Passions—Pain and Pleasure—Dimples in the Cheek—A Suspicious Nature—Revenge—Sagacity—Necessity of further discovery.

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It is not my intention, in this work, to enter into an elaborate description of the signs of character. Most books on this subject are too extensive and complicated for the public to peruse. My aim is to awaken in the mind of the reader sufficient interest to study for him or herself, by mentioning, in a brief manner, a few unmistakable signs.

A fine mind is always indicated by a fine organization. As well look for the sun to shine at night, as to see elegance, taste, refinement and delicacy of thought in one whose body is rough, coarse and common. The skin of such a person should be pure-looking, soft, even, and of fine texture. The hair should likewise be very fine and soft. Mind molds and rules the body, and not the body the mind; therefore, if the mind is not finely organized, neither is the body. By fineness of mind I mean texture or quality. Every person knows the difference between fine and coarse cloth. The coarse cloth may be the most serviceable for every-day wear, but the fine will be the most valuable, and therefore the most prized and taken care of, and will be used only on extra occasions. So with a fine and coarse mind—the latter may be good and moral, and best adapted for the common duties of life, but the former will be contented only in the higher, loftier and purer pursuits and walks of life.

A clear-thinking mind is evinced by a dark, sallow complexion. Such persons are generally calm, cool and collected—are definite, precise, systematic and comprehensive in their views and manner of saying and doing things. They seldom get confused in their ideas, and express themselves clearly and positively. A harmo-



nious character, or one that is evenly balanced in the moral, social, intellectual and executive faculties, is manifested, first, by a general fullness and uniform appearance of the head. The skull should present an even surface—no bumps, because they indicate that there is a deficiency of some other bumps (or more properly speaking, organs) near by, or else the other organs are too large, and there is an excess of some kind. A head that presents the appearance of hills and valleys will show inconsistencies and contradictions of character, and a liability to extremes. Not only should the head be even, but also equally developed and proportionate. It would be difficult to describe just what shape the head ought to be. A phrenological plaster-of-Paris head, with all the organs marked on it, will give you the best idea. The second sign is proportionate and beautifully or properly-formed features. If the nose is concave or convex, the mouth unpleasant to look at (having a peculiar or objectionable expression around the corners), the chin deficient, and the eyes fixed, staring or evasive, look out for some odd and mean trait of character.

A mind that loves and appreciates that which is beautiful must have beautiful features, which consist in fine, delicate and harmonious combinations of form, connected with a pleasing and lovely expression. Form is the basis or frame-work of beauty; and two things or conditions are necessary to produce human beauty. First, the body, which is form; second, the soul or spirit, which gives expression through the form. These two qualities combined constitute what we term beauty. When I speak of beauty I mean the highest type. In some persons we see an excess of mere physical beauty; in others, an excess of mental and moral beauty; and in a third class we see the physical and moral about equally combined. So there are many kinds and combinations of beauty, just as there are many kinds and combinations of colors. There are likewise many different tastes in regard to beauty. What one person admires another does not. So in regard to colors; some like red, some blue, some green, some violet, and so on. As a rule, people like colors according to their passions or sentiments, and they appreciate and are fascinated by that kind of beauty which is a reflex of their own mind or soul.

It is an old saying that beauty is only skin-keep. I do not consider that true beauty in which the moral and social faculties do

not lend their molding influence. Snakes have pretty skins, but we shudder at the very sight of them. A pretty face, therefore, that, on close inspection, reveals deceit, cunning, or any kind of wickedness, cannot be called beautiful. Addison has justly said that no woman can be handsome by the force of features alone, any more than she can be witty by the help of speech only. It is by the force of thought that the expression of virtue or vice is written upon the countenance, and the features improved or degraded. Beauty of mind and beautiful features are therefore inseparably connected; for as a man thinketh so he will appear, and his face will be a mirror in which a skilled physiognomist can discern the ruling passions of the soul.

Be careful as to how far you trust or place confidence in persons who are very forward and bold, especially if they are anxious to pry into your secrets and private affairs. They are apt to be thievish or tainted with immorality. Loud talkers are also subjects of suspicion, as far as their morals are concerned. Small secretiveness and an emotional nature will naturally incline a person to speak louder than one possessing large secretiveness and a cool disposition. But the class I particularly refer to are persons who always aim to attract the attention of every person in the room, or on a steamboat or railway car, on the streets and other public places, by talking loud enough to be heard above everybody else. When a woman does it you may know she is either vain and crazy to be taken notice of, and be the center of observation, or else she is fast; rest assured either modesty or virtue are wanting in such a woman. And when a man does it you may at once conclude he has more gab than sense, more blow and brag about him than genuine talent. Young women who snicker and laugh out loud at theaters or any public place of entertainment, and bore men to take them to such places, are, as a rule, bold, cheeky, saucy, impudent and immodest in their behavior; and the less young men have to do with such girls or women the better for them financially as well as morally.

There is great necessity of being guarded and cautious in reading persons from mere appearance, or their assumed, affected and dignified mode of conversation and actions. Persons that are reticent, reserved, evasive and mysterious in their ways of acting and general conduct, are subjects of suspicion, and are to be mistrusted more than those who are just the opposite.





A Specimen of Mulberry street, near the Five Points of New York.

A good illustration of what the human face looks like without education. And by education, I do not mean mere text-book knowledge or school discipline, but that kind of intellectual and moral culture which refines and elevates the entire man. Education is the best means of improving and beautifying the face : even the formation of the lips and expression of the mouth, is fine and beautiful or the reverse, according to the amount of culture in the individual or his parents. Let those who want nice mouths and lips improve and develop their minds, and avoid bad habits. The above subject is also low in Organic Quality.



When men and women get drunk and quarrelsome they show and act out their real animal natures—that is, whatever animal, fish, bird or reptile a person resembles in his disposition, he will show to perfection when intoxicated or enraged. If he has a low, vicious, mean or savage nature, he will manifest it; or if he resembles an animal or reptile of that nature, he will act like the brute he takes after. If a man has a mild, docile and harmless nature, like a sheep, deer or dove, for instance, he will never hurt anybody or be quarrelsome, whether drunk or angry.

Beautiful eyes, having finely arched and dark eyebrows, are not common in men, and they indicate, in the man who is fortunate enough to be so divinely blest, a genuine, natural-born artist—one who has the soul to appreciate that which is beautiful and lovely. In woman they denote a love and desire for pleasure, beauty and the opposite sex, combined very often with a good deal of deviltry. The characteristics of this eye may likewise be found the same in both sexes. Wherever a lovely eye is seen, whether in man, woman or beast, there you will find some admirable trait of character; and wherever a mean-looking eye is to be seen, rest assured there is a mean disposition of some kind behind it.

A person with large, round, full and projecting eyes, that in appearance resemble those of an owl or a cat, has a disposition that is either timid, stupid, foolish, double-dealing or two-faced, and generally acts as though he were half-frightened, half-scared and afraid of you.

Excessive passion or abuse of the sexual organs shows itself in and around the eyes—gives a sort of dull, heavy, striking and sometimes fascinating look. When the lips have a deep red, almost crimson color, it indicates immorality or a strong passion nature, one that is liable to yield to temptation.

Laxity of the passions causes the lips to separate, open, and imparts to the lower lip a drooping, hanging appearance; while self-control and stringency cause them to close and present a tight, compressed appearance. When both conditions are equal—that is, the passions strong, but under control, the lips will have a full, curving, but closed and natural appearance, neither open nor compressed.

Pain is objectionable, though not injurious; pleasure is agreeable, hence the love of it, like money, knows no bounds, and has a tendency

to lead one into excess. Therefore, those most fond of pleasure are in the greatest danger of being led astray and finally ruined.

The more people develop their selfish natures the more they cramp their souls and the smaller they become; on the same principle that women cramp their waists by tight lacing, injuring their health and spoiling the natural shape of their bodies. Thus selfishness injures the character of the soul and mars its facial expression, whereas generosity expands the soul and makes it beautiful.

Excess of reason and calculation may lead a man to stinginess, avarice or extreme economy, especially if the lips are thin and cautiousness large.

In men of genius the convolutions of the brain are deeper than in persons of ordinary talent; hence there is a greater amount and surface of neurine or gray matter, which is the thinking part of the brain, and is indicated by the uneven or hilly appearance of the skull. In sluggish persons, and those of common minds, the skull is much smoother.

Sharp, bony knuckles, indicate persons who are fond of physical exercise, hence are good walkers and workers; but fleshy hands, that scarcely show any knuckles, belong to lazy persons, and if the flesh is soft and flabby, they are simply useless individuals in the world—almost too lazy to exist. They prefer to sit down and take things easy, or ride everywhere they want to go, and are perfectly contented in doing nothing, except to eat, drink, sleep and lie around the house.

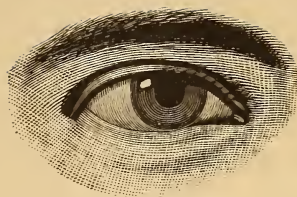
A person of taste and refinement may be known by fine, soft and neat hair, while a dirty, slovenly person, will have coarse hair and an untidy, slouchy appearance of the whole head. The fine hair of the rabbit, in contrast with that of the hog, will serve as an illustration.

With the nervous temperament excessive, the affections are often inconstant, fictitious and sickly rather than firm, hearty and real, and the judgment not trustworthy. There is, also, a great desire for novelty and change, with a ready capacity to learn and forget, and extreme or abnormal sensitiveness.

Goethe says nothing is more significant of a man's character than what he finds laughable, and I may add, also, the *kind* of laugh. Rowdies may be known by their laugh on the street as far as they can be heard. Wise men and fools do not laugh alike, nor do



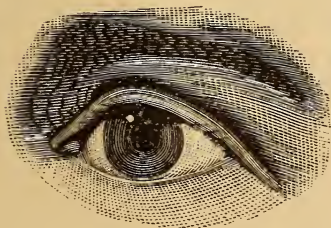
The dreamy eye. Full of pleasure and animal enjoyment; but good-natured and thoughtful. Can love more than one.



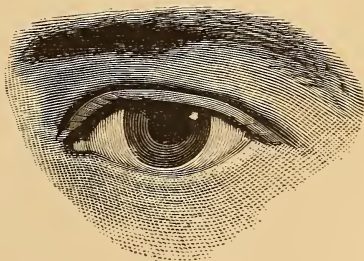
Submissive, mild, discerning, penetrating, and clear perception, but rather coquettish.



The wanton eye. Inclined to desire and submit to licentious gratification. Lack of resistance to obstacles or opposing circumstances. Deficient in force of character and controlling influence. Observe the flatness of the eye and the distance between the eyelid and eyebrow.



The monogamic eye. Wide-awake, eager, active, very susceptible to surrounding impressions. Readily observe. Such eyes generally have much feminine expression in them.



Expressive, speaking eye when animated. Large language. Studious, inquiring and watchful; but artful, mean, trickish and treacherous. The color is almost or quite black.





rough, ignorant people laugh the same as the refined and intelligent. There is the suppressed, secretive laugh, in contrast to the loud and open. The giggling laugh, and the hearty, whole-souled laugh, are easily distinguished and recognized by observation and attention. There are few things more depressing to the mind and injurious to the body than grief, fretting and turning one's self into a sort of living sepulchre; and nothing more healthful than hearty, whole-souled laughter and a cheerful, contented mind.

There is a time to laugh, however, and a time when it is improper. There are things worth laughing at, and things that are not. Sensible, intelligent people do not laugh unless they see or hear something worth laughing at; but silly, nonsensical people laugh at things that are not worth noticing—laugh when they should not, when there is nothing to laugh at, and even on sacred or serious occasions.

Dimples in the cheek indicate a good-natured, lovable and merry disposition, fond of being petted, and susceptible to the charms of music. They are found only in round and full forms and with blonde or light complexions, not in the dark and angular faces. When seen in the chin, they are said to indicate a desire to be loved, love of society and a warm nature.

Sagacity is indicated by a short, round neck, which seems set in the shoulders, as Dr. Simms, the physiognomist, justly observes. Napoleon Bonaparte, General Grant and D. L. Moody, the evangelist, are good illustrations.

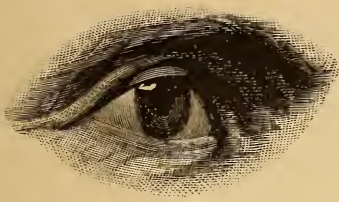
On general principles, large-boned people are more honest, solid and reliable than small-boned persons, and have more enduring constitutions and stronger characters,—like Lincoln, Jackson and the Duke of Wellington, the first and last being made up of more bone than any other material. The most useful animals to man, such as the horse, ox and camel, are large-boned, and have wonderful physical endurance; whereas some of the most useless and deceptive animals have small bones, though plenty of muscle, such as the fox, skunk, porcupine, panther, and animals of the cat tribe. Small-boned people, however, have more of the warm and social nature and are inclined more to music.

All savage and destructive animals have heads formed on the broad and flat, or round principle, such as lions, tigers, leopards and rattlesnakes. All timid, docile and inoffensive animals have narrow

heads between the ears, and are generally long-faced, like the horse, deer, hare and rabbit. So men, as a rule, with wide heads from ear to ear, have more force, management and executive ability than men with thin heads. If the head is very broad and deficient in moral and intellectual faculties, then the possessor of such a head may, on provocation, become rough and brutal in his treatment of animals or other persons. But when a wide head is well balanced with the intellectual and moral organs, you have talent, worth and power combined. A person with such a head will try and develop, put into execution or carry out any new or general idea he may have—in other words, thoughts become actions. Hence, force, energy, policy, push, management and business ability or tact is generally found in such heads, though a man may have large energy, will-power, enterprise, ambition and business ability, where the head is long and of only natural width, as also a man with a wide head may be so constituted as to lack executive ability; the reader must take observations in order to discriminate for himself.

There are three distinct forms of faces in the Caucasian race: the round, oblong, and pyriform or egg shape; each form having a character peculiar to itself. With the round, plump face we find contentment, ease, pleasing natures, willing to accommodate themselves to others; they are yielding, pliable and easily pleased. Oblong form—strength of character, power, greatness, success, clear judgment and business talent. Pyriform—sensitive, brilliant, intense; inclined to be fickle or changeable, imaginative, quick, sharp and keen rather than powerful.

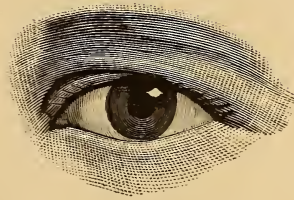
Whenever a man aspires and claims to know or do something, or advocates any new truths or doctrines that are not fashionable or popular to the public mind, their prejudice will at once be aroused, and they will denounce him as a quack or humbug. On the same principle, when an individual assumes to know more on a given subject, and attempts or offers to give instruction to a conceited person, he will turn up his nose, despise and reject not only the information, however valuable it may be, but also the individual, and most likely, if in his power, hold the person up to ridicule and scorn, or when the opportunity is afforded, make all sorts of fun out of the subject and person. Such is generally the course of action pursued by people (of whom there are not a few) who are altogether too wise in their own conceits.



Sternness, commanding, ability, authority, discernment, reflection, resistance, determination. Observe the projecting, overhanging eyebrows.



Love, modesty, tenderness. Represents a character almost perfect as far as good, amiable and moral traits are concerned.



Sound, mature understanding; full of plans and schemes; shrewd, thoughtful; policy and management of human nature; observe the drooping over the eyelid at the outer corner. Are apt to lie or evade the truth.



Quick to perceive, wide-awake; impressibility; observe rapidly, but do not retain impressions long, or think intently. Good eyesight.



The amorous, sensual, talkative and unprincipled eye. Apt to lead a fast life. Observe the fullness of the under eyelid. In the living eye the expression is wicked and insinuating.





A suspicious nature is generally found with a long, hooking nose and large human nature, a faculty located in the center and top of the forehead. If large secretiveness be added, you may be sure to find suspicion with such a nose. Such persons suspect, surmise or imagine the existence of something without any reason for so doing. Suspicion, therefore, is the opposite of faith, the nature of which is to believe a thing without evidence. Jealousy, the mind's toothache, that gnawing worm that eats out the happiness of thousands, arises from a mixture of suspicion and a desire to be loved. The latter condition being indicated by the indented or dimpled chin. Many husbands and wives keep themselves and their companions in a state of mental torture through their unfounded and cruel suspicions.

Revenge, or retaliation, will generally be found in persons having a hollow in the center of the forehead; also in dark races, or individuals of dark hair and complexion. The dark races are certainly more inclined to revenge than the light. An implacable disposition may be read in the protruding under lip.

A strong social nature is shown in open, protruding, red lips, especially when the cheeks are full, the abdomen large, and the eyes bright, large and expressive. The individual may be quite sociable without all these conditions, but rest assured where you see small eyes and compressed and thin lips you will find a lack of real social nature, that kind of nature that is spontaneous, warm and demonstrative. You must make a distinction between a friendly, sympathetic nature, that can be warmed up on certain occasions, and manifest friendship toward those they become thoroughly acquainted with, and that Christ-like, outgoing nature that has a kind word and hearty shake of the hand for the stranger as well as the friend. Cats and dogs are sociable when they become acquainted, and human beings ought to be a step in advance, a degree above animals, and be sociable without friendship acquaintance.

The largest and most active organ or organs of the brain will determine the general tone or character of conversation. Thus, if approbateness is the ruling faculty, the social conversation of those possessing it will be chiefly about themselves, their own business and social affairs, or those relatives, friends and acquaintances they may feel it to be a credit or benefit to themselves to speak of.

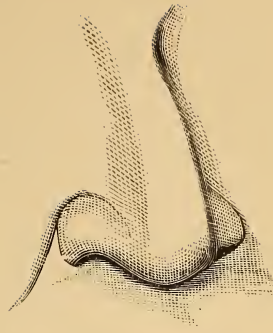
If amateness and conjugality are the largest they will talk much about the opposite sex, courtship, marriage and love affairs in all their various phases. What people think about the most, they like to talk about when they have the opportunity. If they are intelligent they will talk intellectually. If really pious they will love to talk on religious subjects. If very social they will talk about social topics. If wicked and licentious they will say wicked things, and their conversation will be too dirty, filthy and foul to listen to. I have known even Christian men to tell some of the most licentious and corrupting stories I ever heard. Who can calculate the number of young minds that are poisoned and may be ruined by evil communications? One smutty story will do more harm than a dozen sermons will do good, and will cling to the memory longer than anything that is good. Men are punished for writing, publishing and selling obscene literature; and ought not any man or woman to be arrested and punished in some way for giving vent to vile ideas in verbal language? Men who curse and swear, and write smut on the walls and doors of public and private places should be severely punished; it is degrading to the lowest degree, and springs from a corrupt mind. The perverted condition of the love propensity is the cause of all moral filth, swearing included.

Although much has been done to enable us to perceive the character and disposition of the mind from external signs in the body, there is need of other discoveries. The same faculties manifest themselves in various ways in different persons. It is the education of the faculties, or lack of it, that makes up the diversity of their manifestations as much or more than the faculties themselves. Hence the phrenologist, before he can be perfect, must discover a method by which he can determine or read in what manner and under what influence each faculty has been developed. I believe that these conditions, and the peculiar disposition of each person imparted by the animal propensities (or the organs lying at the base and interior of the brain), must be observed from the expression of the countenance.

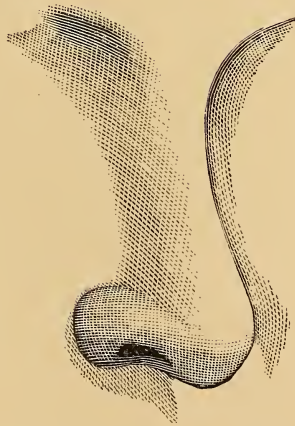
Persons with a long spine will be found somewhat repulsive in character. Serpents have long spines and are repulsive.



The Celestial or Baby nose; mild, docile and amiable disposition; likewise indicative of female character. The opposite of the Jewish or Roman nose. Observe its concave shape.



The Jewish nose; commercial, trading, speculating; love of money, property, etc. Slow to act, suspicious and reserved. Observe the width of the lower part of the nose, where it joins the nostril; also the convex outline.



A well formed nose, indicating strength and development of character; long-headed. Observe the sign of originality, as seen in the drooping septum. It renders a person rather odd, and unlike any one else in their way of saying and doing things. Are particularly interested in anything new—new theories, plans, sciences, etc. Quite reformatory in character.



## EXPRESSION.

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How it is caused or produced—Perfection of Character—What the Organic Quality does—Lines and Expression around the Mouth—Fine Features—What gives the Eyes their individual and peculiar look—Fascinating Power of the Eye—What Persons notice most in others—What the Face, as a whole, reveals—Language of the Chin—Formation of the Jaws in relation to Will Power—The Mouth, the Nose, the Eyes—Meaning of the words Mind, Spirit and Soul—What the Eyes express—Black Eyes—Light Eyes—Round Eyes—Flat Eyes—What the Hair indicates—The different Colors and Quality—A properly developed Character—How to Think right—The Lips, and what they indicate—Signs of Character in the Walk—Restless, craving, passionate Natures—Gum-chewing Women.

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It is the exercise of the faculties that gives expression to the face; and as no two persons have exactly a corresponding combination of faculties and temperaments, so there are no two persons possessing the same look, appearance or likeness. Each faculty stamps its own peculiar language upon the countenance. A dormant faculty makes little or no impression upon the face. It leaves a vacancy; the language of that faculty is not there. Active benevolence gives a beaming, urbane look; agreeableness imparts a winning, pleasing look; amateness, a fascinating look, but if perverted, a lascivious, tempting and wicked look; resistance and firmness, a set, stern look; language, an expressive appearance around the eye; ideality, a beautiful look; self-esteem, a dignified look; causality, a thoughtful look; and so on. The larger and more active the faculty, the more marked will be its character upon the face. But it is the combination of all the faculties that gives the identical, definite look to each individual. Hence, the secret of reading a person by the face is in the ability to discern, by mere expression, what faculties or qualities of mind are pictured on the countenance, and to discover whether they are used in a proper direction or in a perverted manner. We are attracted or repelled according to the language of the faculties we most admire; and I suppose we like to see in others the same qualities of mind we possess ourselves. Is not this the theory and secret of love?



Perfection of character depends on the perfection and harmonious development of all the organs of the mind and body. They must all be of equal size and strength. The temperaments and the organic quality must also be equally combined.

The greater any given organ or faculty, the greater will be its power, its capacity of enjoyment, and the more will it require to receive satisfaction.

It is the organic quality that gives tone, grade and value to one's character, talents, feelings and thoughts. If that condition is large, the whole nature, physical and mental, is of a high type and standard; but if deficient, then it is altogether low and common, and the mind is more of an animal and earthly nature, no matter what may be the size of the organs. The faculty of conscientiousness cannot be relied upon, as it may be led by the selfish propensities and animal desires. Mirthfulness, with such an organization, would manifest itself in foolish jesting, and, if destructiveness was also prominent, would delight in tormenting other persons or dumb animals, just for fun; but in a higher nature, mirthfulness would be intelligent wit. Amativeness and conjugality, with a high and finely-developed organism, would be pure, true, exalted and spiritual love; but with the opposite condition, would be common, tending to a mere animal feeling, even if moral—and if not moral, would be low, base and degrading in its influence; and so with all the faculties of the human mind. In observing character, therefore, the organic quality is the first thing to be observed, as that is the foundation upon which the whole man is built, and the key that unlocks the entire character.

The lines and expression around the mouth betray and reveal the state of the heart, as to whether it is good-natured, mean, sarcastic, sensual, refined, peaceful, happy, disappointed, sour, etc.

The finer the features, the smoother and more delicate the hair, and, also, the same condition of the mind and feelings. A rough face, a rough mind or character. There are different kinds of roughness, however; the reader must learn to distinguish between that kind of roughness which indicates power or strength, and that which reveals simply a coarse or low mind. One thing necessary in reading character is the ability to discern the size and relative proportions of all the faculties, and to tell the kind of feeling and talent different combinations of faculties will produce—just the



The turned-up nose. Pert; quick to feel, think and act. Easily offended over trivial things. Not much force of character. If the point is sharp, have a scolding disposition and fiery temper.



The Roman nose; generalship, long-headed, far-seeing; combative; great force of mind; argumentative, opposing, resisting, conquering and subduing. Observe the convex shape, which is always indicative of a combative spirit in some form.



The peculiarity of this nose is that it all seems to be crowded down to the point. It projects far out from the lip, but does not turn up or down. It is an uncommon nose; and after considerable study, I noticed and concluded that it belonged only to persons having a clear, natural insight into business affairs, being able to see what will pay, and make it a success, imparting what I propose to call *business scent*, for such a man can smell business as easily as a dog can smell and trace his master.



same as an artist can tell what color a combination of other colors will produce; or the chemist what will be the effect of a mixture of different chemicals, or of the same colors and chemicals in different proportions.

The round, smooth, baby-looking faces have not the force and strength of character that the rough, angular and uneven face has; and when the lines are deep and the features or prominences of the face strongly marked, you may expect to find originality of thought and profundity of mind, with distinguished character of some kind; but in the smooth, unwrinkled face, look out for a feeble mind. By feeble I do not mean idiotic, but rather weak, lacking depth and power. There are a great many baby-looking faces in the world, and such persons rarely amount to anything beyond a commonplace life and character—are too fickle and childish in their tastes and sentiments.

In the mental process of reading a person, we first perceive the expression, and from that conceive the character. Perception arises from the action of the perceptive faculties, located immediately over the eyes and nose; conception, from the reflective faculties, located in the upper part of the forehead. In the central part of the forehead are located most of the literary faculties.

It is the largest and most predominating trait of character that gives to the eyes their peculiar look—that expressive cast, that which we most notice and are influenced by; hence, the expression of the eye changes as fast as our thoughts change and the different faculties are brought into action. The eyes, therefore, become a mirror in which are pictured, as they come and go, all the thoughts, feelings, emotions and passions of the soul. How easy it is to see the presence of anger, joy, sadness! So, in like manner, if we study until we become familiar with the different kinds of expression, we can observe the language of every change and condition of the mind.

What a magnetic or fascinating appearance is imparted to the eye when lit up by active amateness, agreeableness and approbateness! Secretiveness and mirthfulness are likewise conspicuously manifested in the eye.

Whatever persons notice most in others clearly indicates the ruling trait of character in themselves. If they notice dress in preference to anything else, then dress is their chief desire. If words and actions are criticised, then it is character and quality of

mind that is predominant in the observer. Artists notice features, expressions and beauty; fashionable and amative persons notice the style and physique of individuals, and so on; each one trying to find in others what is a reflex of his own mind.

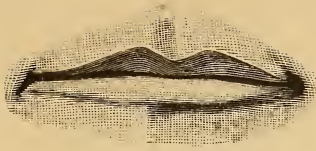
The face, as a whole, with its accompanying expression, reveals one's nature and animal propensities. It likewise shows whether the faculties are active or passive, while the head shows their size and proportion to each other. Every feature of the face has its appropriate manifestation. The forehead portrays the amount of intellect. The chin tells us how much virility, ardor, intensity and the *kind* of affectionate desire one possesses. The mouth shows how much affection one has—whether friendly, sociable, warm-hearted or the reverse. The nose represents the selfish traits and propensities—those qualities of mind that make men bold, fearless, aggressive, far-seeing, defensive, determined and accumulative. But the eyes—those two magnetic stars—what do they mean? That is a question, reader, easier asked than answered. There seems to be a mystery about the eyes which has never yet been explained. What a depth of meaning, what a mine, what a store-house, in which seem to be deposited things good and bad! How anxiously we look into them and try to discover what is behind! If we could only read the thoughts they convey! And what a mental effort we sometimes make to do so! But, after all, we have to give it up; they are too much like a policeman's lantern—the longer we look, the more blinded and confused we become. To see through a thing and discover what is behind, is not so easy as to get behind and see what is ahead.

Two things, however, are evident: First, all eyes are not alike; second, they do not affect us in the same manner nor exercise the same power over us, neither do any two individuals. I therefore conclude that the eyes reveal (or are an index of) the kind, quality and nature of the mind, spirit and soul. These three words are sometimes used to express one and the same thing, yet each word has its peculiar, specific meaning.

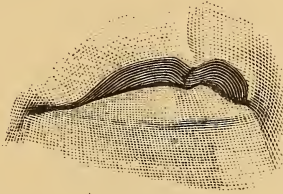
Mind is used to designate the intellect or understanding—the mental process of thinking, willing and choosing; also, inclination, desire, intent, purpose. Mind may likewise be termed the operation of the spirit upon the faculties, bringing them into activity.

The word spirit means life, ardor, vivacity; great activity or

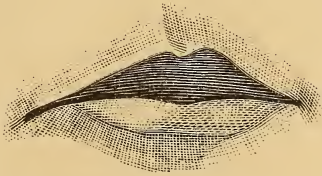




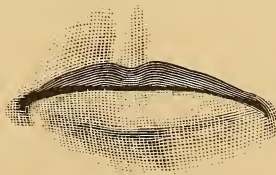
Ascerbity, moroseness; crusty, stringent, self-important; not easily imposed upon. Lack sociability and affection. Have much self-control, and not inclined to dissipation. Observe the lips are thin and compressed. Generally very economical, or stingy and mean.



Dissatisfaction; sour; over-particular; more nice than wise. Poor lips for kissing, and the form scarcely human.

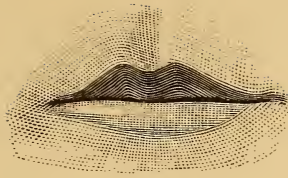


Coarseness; common mind; the affections more passive than active; given to sensual thoughts.

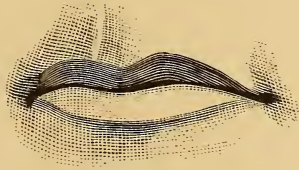


Sedate, serious turn of mind; lack of mirthfulness; deficient in character; common, mean, with a little vanity; sarcastic. Mouths that droop at the corners never laugh much.

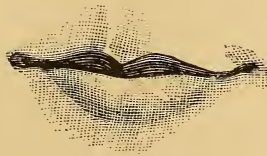




The upper lip is projecting over the under lip. Such mouths represent a disposition in their owners to impress themselves strongly upon others; are advancing in manner and behavior, and have generally considerable conceit, egotism or vanity.



Immodest, indelicate, fond of a gay and fast life, luxurious living; high glee.



Sportive, somewhat cynical; passive affection denoted in the lower lip. Liable to be fast.



Mirthful and slightly sarcastic; upper lip too thin in proportion to the lower, hence the affections are not well balanced. May receive caresses or kisses, but care little about giving them. Turned up corners indicate a laughing disposition.



peculiar characteristics of mind and temper; disposition of mind, intellectual or moral state, cheerfulness, enterprise. It may also be used to indicate the highest principle in man.

By soul, we mean any noble manifestation of the heart or moral nature; the seat of life and action; the rational and emotional part of man's nature. Of course, these definitions are intended to represent the spirit as connected with the body. In my chapter on Modern Christianity, I shall give a new and more thorough description of the differences between mind, spirit and soul.

From the above definitions, I presume it will be clear to the reader what is meant by the mind, spirit, soul, or whatever you choose to name that part of man manifested in the eye. And here let me say that the quality or nature of the soul, as to whether it is pure and exalted, or gross and low, can be determined by the organic quality.

The eyes, therefore, express every emotion of the soul, the quality of the soul and its present moral condition. They seem to be the window through which every faculty peeps out. Eyes differ in color, form, size and rapidity of motion.

Black eyes are deep as the ocean, artful, crafty, treacherous, revengeful—a smoldering fire that may burst into a full blaze at a moment's notice. They are generally retiring and reserved, and sometimes full of deviltry. The ways of a wicked person with black eyes are past finding out. So much for the bad qualities. The good qualities belonging to black or dark eyes are frankness, a confiding disposition, affection, plain-speaking, truthfulness, and a good degree of power, determination and force of character. Many black eyes are beautiful, magnetic in their effect, and indicative of a true, noble character. But, reader, never trifle with such, nor play any mean tricks with them, or they may take fearful revenge; you can go just so far, but no farther; and once aroused, they give no quarter and know no such thing as mercy. I remember a small, handsome-looking woman, with large, black eyes, who put on considerable style, and presented the appearance of a delicate, lady-like woman. Those black full moons of hers had captivated four or five young men, to whom she had promised her hand in marriage. One of them did not exactly like that kind of fun, and so followed her up, causing her to apprehend danger. While talking with her upon the subject, she declared if he came near her she would shoot him.



I replied, she certainly would not have the courage to shoot a man, when she coolly walked over to her bureau and took out a pistol, remarking, in an emphatic manner, "Wouldn't I?" I concluded she would. Another black-eyed woman told me that if she ever found out her husband was not true to her, she would certainly shoot him.

Small, flat, light eyes are cunning, evasive, sly, manœuvering, deceitful; apt to lie, cheat, and with acquisitiveness, steal. Their deceitfulness is different from that of black eyes. Light eyes resort to a good deal of device, contrivance and stratagem. They are full of tactics, policy and management, and can keep things to themselves, with little or no desire to impart them to others, unless it is something that weighs terribly upon the mind. Black eyes are not good at keeping secrets. They may, through conscientiousness or friendship, keep things committed to them as a secret trust; but should enmity ever arise, they may betray you.

Light eyes would not speak a thing right out, but work to your disadvantage in an underhanded way—at the same time pretending probably to be your friend, and making themselves quite agreeable; but the black eye would come right out, declare war and open fire. Light-eyed enemies are snakes in the grass; black-eyed ones will show their enmity, and fight in the open field, though they may have a very treacherous way of doing it—something like the Indian, for instance. The fact that Indians fight behind trees as much as possible, or some other defensive place, is because that is their mode of life and warfare, and their only means of protection against a trained and armed military company. What I wish to impress upon the reader is, that they do not conceal their feelings, and pretend to be friendly when they are not. Light eyes conceal their character, their feelings, emotions, intentions and purposes, and, though they may hate and despise a person, will seldom manifest it unless in some manner compelled to do so. There are, however, many amiable, devoted women among this class, as well as men, having strong, silent love, with tenderness and sympathy. The conditions peculiar to both kinds of eyes are all right if governed by the intellect and moral faculties; but, when perverted, then look out for their evil manifestations, as already described. In the full, open blue eye, you may expect to find a mild and good character.

The more round the eye, the easier will it receive impressions,

observe and gather ideas; and the sooner, also, will such impressions be lost or forgotten. The narrower the eye, the slower will it be in gathering facts, receiving ideas, or coming to a conclusion; but its possessor will retain knowledge much longer after it is acquired, and such persons are slower but more deliberate in judgment. Small eyes, especially in children, are dull and slow to learn; while large are quick to perceive, full of life and vivacity. The brighter the eye, the more will the individual resemble his or her mother. Eyes that are slow to move, are slow in thought and act; while eyes that move rapidly belong to minds that are wide-awake and quick as lightning.

The hair indicates fineness or coarseness of temperament and feeling, also tone and strength of character and constitution. Auburn hair denotes quick susceptibilities. Black hair is accompanied with the bilious temperament, which gives power, strength and endurance. Light hair means delicacy, fineness and lighter tone of character—almost the opposite of black hair. Red hair belongs to the sanguine temperament, gives intense feelings, and a fiery, ardent, hot-blooded and passionate nature. If curly, emotional and impulsive. Straight hair denotes mildness or tameness of nature.

Red-haired persons should pursue out-door employment, as they need all the pure air they can get. Fine, light-haired persons can pursue any light or in-door business, but are not adapted for heavy work. Dark-haired persons can endure a considerable amount of labor of almost any kind. The coarser the hair, the more so the individual in thought, feeling and manner, and *vice versa*.

Men of properly developed and prominent character are so marked in their appearance, that, once seen, they can be easily recognized anywhere; whereas common-place persons are more difficult to distinguish and remember.

He who does not vary the intonation of the voice in speaking lacks self-control. There is a vast difference in the voice of persons, and a wonderful amount of character is revealed in its tones. We can distinguish an adult from a child, and a male from a female, simply by the voice. I shall never forget a lady I heard trying to awaken her sleeping husband, one morning, in a room adjoining mine. There was so much tenderness, sweetness and music in her voice, that the tones seem to be fixed in my memory. The voice

needs cultivation, as well as the muscles, and organs of the brain. The development of character will modify the voice, and the study of vocal music and elocution will improve it.

Men cannot think and act rightly on any subject, or have clear and proper ideas, unless all their faculties are brought into active and equal use.

It is the mental, passionate and emotional temperaments combined, that give energy, go-aheadativeness, impulsiveness and intensity of feeling and action. They cause a person to throw the whole soul into whatever is to be done, especially in speaking, acting or writing.

A person with a healthy and equally-balanced condition of faculties and vital organs attracts (or causes people, things and circumstances to succumb or place themselves under his influence or at his command) without any special effort; while an individual having an organization which is the reverse, could not, with special effort, secure the same results and power.

When the lips have a pure, fresh, cherry-red appearance, the blood is in the same condition, and the health good; but if they look dry, scabby, blue and sickly, the blood is in a very bad state.

Lips that are full and red, having a cushioned appearance, indicate a strong social nature, or a great amount of affection, and fondness for caressing and kissing. When the red part of both lips is fully and evenly developed, that is, tolerably thick and well rounded out, the affections will be more harmonious and evenly developed, and the person will love to kiss and be kissed; but if the lower lip only is full, and the upper lip comparatively thin, the individual may enjoy and submit to being kissed, especially if a lady, but care little about kissing others (babies excepted).

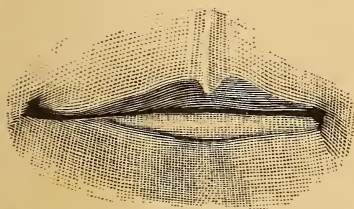
Lips that are thin and compressed are wanting in affection, and indicate their possessor to be cold-hearted, deficient in sociability, and stringent, but having much self-control.

Lips that are naturally open, exposing the upper teeth, may mean laxity of the passions, or a desire to be praised, or both.

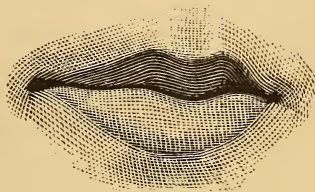
Be on your guard with the individual whose mouth has a disgusting appearance, a sarcastic expression, objectionable lines around it, or one corner drawn up more than the other, unless by injury.



Common, vulgar, lack of refinement, and neither voluptuous nor affectionate.  
The æsthetic nature deficient.



Cold as an iceberg. Stiff, set, precise; considerable self-control, but not much affection. Observe the thinness of the lower lip, also a lack of curvature and fullness in the middle, so essential as the sign of an affectionate and sociable disposition.



The perfect mouth. Love for that which is beautiful and tasty. Indicative of a whole-souled and generous nature. Good disposition, strong affection; desire for caressing and kissing. The affections both active and passive. A sociable and warm nature.



Showing the under lip protruding beyond the upper. The fullness of the lower lip represents strong, active affections; but its protruding condition signifies a tendency in the disposition of such persons to draw others to them, to cause them to succumb to their terms, desires and requirements; a kind of holding back on their part, keeping in reserve; though, at the same time, aggressive in spirit.





A very large mouth denotes animalism, coarseness or vulgarity; a straight mouth, a common or undeveloped character—nothing of the beautiful and artistic. Large mouths, however, are essential to good speakers, giving flexibility, so that they can express themselves easily.

With the large mouth we frequently find strength of character and talent; whereas, in the small mouth, there is generally overmuch modesty and shallow sentiment; are apt to carry their civilized ideas of nicety and delicacy too far; seem to live in their minds more than in their bodies. Some one has said that a “blue and thin-lipped woman will bore you to death with literature or woman’s rights theories, while you want your dinner, or spoil your temper by their red-hot, scolding tongues;” but that will depend somewhat on other combinations: if she has a masculine temperament, such may be the case, because there would not be much congeniality in her nature. If the mouth is coarse as well as large, there will either be much sensuality or strong, coarse points of character that will render life with such a person anything but pleasant.

There is considerable character manifested in the chin, as it indicates the force and strength of the mind in connection with the nature and peculiarities of the affections. The connection between the Latin word *mentum* for chin, and *mens* for mind, is certainly suggestive, especially as mindless animals have no chin. Search the entire animal kingdom and you cannot find a perfect or well-formed chin as seen in the human family; and, though animals undoubtedly have understanding and a certain amount or kind of reason, they evidently have not the power or capacity for comparative, deductive and logical reasoning. The less chin a person has, or the more it recedes toward the neck, the less persistence and mind force there is; the more it advances or projects from the level of the face, the more persistence and tenacity of mind there will be. A sharp, narrow, round, pointed chin belongs to persons of very tender but intense affections, who keenly feel the loss of loved friends, take things to heart easily, and are possessed of a weak heart physically as well as mentally. But in the broad, full chin you will find a stronger heart, more vigorous and powerful circulation of blood, and, therefore, a much stronger and less easily affected love nature. The affections are less sensitive and not so easily broken or crushed in the broad, round, full chin as they are in the small,

round, pointed chin. In fact there is more vigor and power to the *affections* and *will* in a large or broad, full, prominent chin than there is to a small one, no matter what the shape may be, whether round or square at the point. The narrow, round, pointed chin means desire for affinity and congeniality; gives much intensity of feeling, but less power and consistency. The broad, round, pointed chin is perhaps the most perfect form, as it indicates good heart power, and strong, constant, enduring love for the object of its affections. The narrow, square chin, means a desire to love or bestow the affections on some other person. The broad, square chin, a more violent, erratic, and powerful state of the affections, which needs controlling. In the indented chin there is a longing desire on the part of its possessor to be loved, are unhappy unless they have the affections of some person; and, when they have not, are apt to make love themselves in order to secure a lover, even if the individual with such a chin should be a lady.

A prominent, pointed chin signifies ardor and impulsiveness in regard to the affections. A deficient or receding chin denotes a lack of virility.

The lower jaw taken as a whole indicates the various states of will power. There seem to be three elements or parts that constitute the entire will, viz.: persistence or perseverance, obstinacy and contrariness. It is possible, however, that the two last elements of will may be one and the same thing manifested in a different way; nevertheless, we find three conditions of the will manifested in three well known animals, and their jaws are all differently formed. First, there is the hog kind of will, shown by the width of the jaw in the back part; secondly, the mule and jackass will, shown by the drooping of the jaw in the rear part, in contrast to the jaw of the horse and other animals the opposite in will power; and thirdly, the bulldog will, shown in the long, forward-projecting chin, in contrast to that of the wolf. When a bulldog gets hold of a person or thing, he means business and persists in hanging on. So in human life; we find some people who are persistent and persevering in their efforts to accomplish success or gain an object; while others, wolf-like, snap at a thing and instantly let go; others, again, are as headstrong, unyielding and stubborn as any mule or jackass, especially when they cannot have their own way. This is a good trait of character, however, when properly used and not per-



MR. SHOREY, a Baltimore Photographer.

A plain, unassuming, common-sense man. He is one of the most neighborly, liberal, social and good-natured men I have met in my travels. Some people are honey and smiles to your face for a few moments, but in reality glad when they see you make your exit from the door. This man is not one of that kind, and though the face shows a serious and somewhat harsh expression, there is an honest, earnest, always-the-same, kind of look mingled with it, hence he never pretends to be what he is not.



verted, as it gives stability and unflinching principle to the character; but in domestic and business life it is too frequently used in the wrong way. Another class of people are just like, or as contrary and perverse as the hog. The moment they discover you want them to do a certain thing or pursue a certain course, they are sure to do or take the opposite. They seem to delight in thwarting others in their plans and purposes. All three conditions of the will can be properly and improperly used, and if each person used his will to control himself as much as he does others, the world, or the people in it, would be a good deal better physically, intellectually and morally.

Many persons think the nose of very little importance in reading character, but it is just the opposite. It represents masculine and feminine qualities more than any other feature—shows how much power and force of mind one has, and how much of the commercial, aggressive and martial spirit—shows whether one is long-headed enough to see into a mill-stone, or no farther than the point of his nose. It shows whether the character is weak or strong, whether the disposition is of a turn-up or turn-down nature. If the nose is concave and turned up a little at the point, whenever such persons become offended (and such individuals take offense easily) they will manifest a sort of turn-up, go-off, get-away, leave-you-alone sort of spirit, and act as if they were afraid to have anything more to say or do with the offender. Certain animals will act in a similar manner. Take pussy, for instance. Do something she does not like, and she goes off to another part of the room, and looks at you in a half-frightened, suspicious manner, as much as to say, "You contemptible thing, what do you mean? and why do you do that?" For the turned-up nose has likewise an inquisitive disposition; but pussy never seeks revenge by making any attack upon you at any future time, nor has she just the kind of nose I have been describing; nor do human beings with this kind of nose seek retaliation or revenge in the future—they are generally contented to leave one severely alone. But the convex nose, turning down at the point, in eagle fashion, is just the opposite. Do them an injury or an imaginary evil, and they will wait for an opportunity to pounce upon you like an eagle upon its prey—not physically, perhaps, but in some manner they will take the advantage of you; it may be in a business transaction, or in the way of an injury to your character.



The story of the tailor and the elephant somewhat illustrates this shade of character. A tailor was in the habit of tormenting an elephant by pricking him with his needle. The elephant did not resent it at the time, but went away to a pool of the dirtiest water he could find, and sucking up all he could carry in his proboscis, returned to the tailor and gave him the benefit of a good ducking. While examining a person having a nose of this description, I remarked that, if a person took any advantage of him or did him an injury, he would try to get even with him some time, if it was fifty years afterwards. The subject replied that he would if it were a hundred years afterwards. Such persons never forget an injury.

So significant a feature has the nose been that persons have frequently been noted and even named from peculiarities of the nose. For instance, Cicero was a nick-name; the real name of the great Roman orator was Marcus Tullius, to which was added the agnomen, *Cicero*, from the word *Cicer*, a vetch or kind of chick-pea, on account of the shape or some other peculiarity of his nose, or the noses of his progenitors. So also the poet Ovid, or Publius Ovidius, was called *Naso*, from his prominent nose.

Moral courage is indicated by a long nose that stands well out from the face in the upper part joining the forehead; also giving a wide space between the eye-brows, as seen in the picture of Luther. Such persons will stand firm and uphold any moral truth or principle though all the world oppose, and such a character had Luther, the great reformer.

The desire to climb and ascend high places, such as hills, mountains, towers and steeples, may be known by a nose that stands well out from the face in its lower part, and inclines slightly upward at the point. The mind of such a person will also have a progressive and upward tendency, will desire to rise in the scale of humanity, will, in short, be lofty-minded. Especially will the latter be true if the individual is endowed with a large amount of the organic quality.

The convex nose also indicates combativeness—the opposing, resisting, fighting and energetic spirit.

When the central part of the nose, where it joins the face, is wide, it indicates a commercial spirit, love of money or property, and desire to accumulate. When narrow, it means deficiency in that respect. When the nose is broad at the wings and sharp at



E. D. ORMSBY, Photographer,

OF CALIFORNIA.

This head is a good illustration of the masculine and feminine temperaments about equally combined; hence he possesses the characteristics of both sexes. He has the intuition, penetration, susceptibility, and gentleness of a woman, and the power, strength, energy, perseverance of a man. Has a well balanced head, and is well adapted for the finer pursuits of life. He has a rare combination of business ability and the artistic, and is therefore likely to be successful in almost anything he undertakes. The drooping of one corner of the eyelid over the eye indicates natural shrewdness, policy, and the ability to handle customers in a business way. His physiological condition is splendid, and his appearance is a picture of almost perfect health, though not so much of that iron constitution that some possess. He is a natural reader of human nature, and knows just how to take people, because he understands their peculiarities. Is liberal minded, whole-souled and genial, but careful and economical in business matters, as moderately thin and prim lips indicate. The whole expression represents a mind bright, active, wide-awake and intelligent.



the point, there is also a love of money, with a tendency to be close. or make by saving and cutting down expenses. When broad at the wings and hooked at the point, there is a desire to make money by speculation or unfair means.

The nose that stands well out from the face and of the Grecian type, indicates a love of the beautiful, or the æsthetic nature. A long nose indicates a long-headed, far-seeing, shrewd, scheming, planning mind. Are generally quick to read human nature, and are cautious but not always the most reliable or trustworthy.

Whenever you see a bump or prominence in the center of a person's nose, you may know they are inclined to argue, combat, resist, oppose or defend in some way or other; will also manifest much energy in business or any enterprise they may be engaged in. When the prominence is high up on the nose, near the frontal sinus or forehead, it indicates an aggressive spirit. When it is near the point of the nose, it means personal defense, protection of one's rights, property and person, and also betrays considerable selfishness, especially in business affairs. Such a nose will always look out for self.

Where the nostrils are wide open it is a sign of good lung and breathing power; when narrow, a deficiency.

The manner of walking corresponds and harmonizes with the habits and disposition. A slouch and a sloven hang out their signs as they walk. A man of ambition, energy and hope will walk rapidly, briskly and take long steps.

The man who has much firmness and precision in his character will have just that kind of a walk.

Those who have an easy, graceful walk, will do things in like manner; while those who seem to make an effort to walk, work and labor as if it were a task.

Beware of persons who, when viewed from behind, have a sort of mean, shuffling, secretive kind of walk. They move along as though they were afraid to use their legs.

Those who step heavily on the heel generally have much solidity and firmness of character. Those who walk tip-toe fashion are fond of dancing and prone to the sentimental side of life. Those who have a springy, up-and-down step, are happy, hopeful natures, but apt to be unbalanced mentally; in other words, have rooms to rent in the upper story.

Those who walk very lightly may have a light, mirthful, sentimental kind of character, or possess secretiveness or cautiousness, or all combined.

A person who is overflowing with conceit, egotism and vanity, will not only show it in the face and eyes, but in the dignified, self-complacent, pompous, I-don't-care kind of a walk. The head will also be erect or slightly elevated. A man who is brim-full of business, walks in a hurried and somewhat excited manner; while one who has made a fortune and retired, walks along cool, easy, leisurely and indifferent.

Large self-esteem and firmness will not only cause their possessor to walk erect and stand straight, but also to sit erect, scarcely bending the body in any position. Sitting or lounging in a careless manner generally denotes deficient self-esteem.

Carnivorous animals have savage-looking eyes, but the herbivorous have mild and soft eyes. Contrast the eyes of the lion, tiger and hyena with the deer, gazelle, cow and horse. Mild, harmless, inoffensive people will have eyes that are mild and soft in expression, but stern, severe, cruel and dangerous persons will have hard, savage, unkind and somewhat repulsive-looking eyes.

The difference in the phrenological and physiognomical manifestations of the same faculties is simply this: phrenology, or an examination of the head, reveals the latent power, or original strength of the faculties, while physiognomy or the expression of the face, shows the activity of the faculties and the manner in which they have been exercised, or the kind of education they have received, whether good or bad. The face, however, is much more expressive of feeling than it is of thought, especially that part of the face from the eyebrows downward.

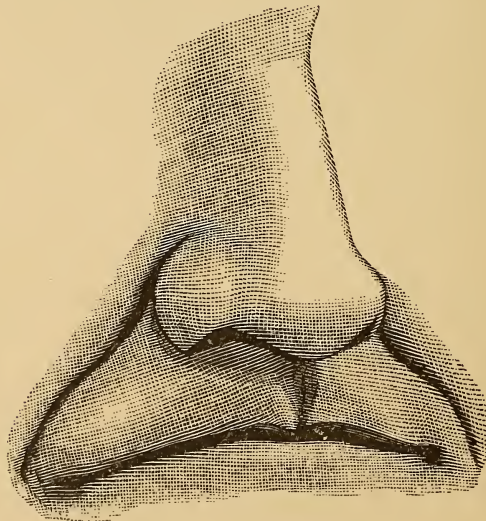
Persons who have a restless, craving, passionate nature, are never contented unless witnessing or taking part in something exciting, such as gambling, horse-racing, or any of the sporting games, attending some sensational play or fashionable ball—will indulge in stimulants of some kind, such as wines, liquors and tobacco. A woman who chews gum and has little ambition for anything else than to dress and attend fashionable, showy places of amusement, and visit drinking restaurants, has generally the same elements of character; and if she conveniently could, would go anywhere and everywhere that a man does. The common habit of



picking the teeth indicates a sort of craving, uneasy nature, one fond of some kind of excitement. The constant practice of many in picking their teeth for half an hour after eating, and even between meals, and swallowing all of the corrupt matter instead of ejecting it, is just about as dirty and irritating a practice as picking one's nose. Tooth-picking, gum-chewing, tobacco-chewing, and even smoking, are all exciting and injurious habits. No one of them beautify or lend any charm to the face or character.



The high, open, receding eye-brow, showing great space between the upper eye-lid and brow, indicates a lack of resistance to opposing forces. A nature more easily approached than the low, over-hanging eye-brow. Are apt to float along with the current of life, rather than work their way through difficulties and obstacles that beset their pathway. This form of eye-brow also imparts a pleasing and inviting expression, causing a stranger to feel at ease when approaching or in the presence of such an eye. The drooping upper eye-lid, which recedes under the eye-bone, indicates strong amateness; but more spiritual than animal in its nature.



This mouth shows a cold, stingy and selfish nature, with a large share of self-control, and combined with the nose, a tendency to be economical and make money.



#### THE DEVIL'S EYE.

I have given this name to the above eye because I do not know any word in the English language that will better convey to the mind of the reader such a variety of evil inclinations as the one I have selected; for if cunning, deceit, evasion, worldly wisdom, lying, trickery, guile and sensuality are characteristics of the Evil One, then I have certainly chosen the right name, because all these propensities are shown in this eye; especially when the color of the eye is black, or apparently so—for many eyes look blacker than they really are, especially at night. The peculiarity that marks this eye is the hanging fullness directly over the pupil and between the upper eye-lid and eye-brow. When, in addition to this, there is a crowding up toward the eyeball or pupil, of the under eye-lid, then the nature will be as licentious and lustful as that of the ape. Such eyes express almost everything but a pure-minded, frank, modest and guileless soul. They wink at immorality, eagerly peep and pry into things and persons of questionable reputation, and are generally bold and cheeky in doing it. Indeed, modesty is a lost virtue to such; they always see what they should not, especially if it savors of vice. Their curiosity to see and know is of the wrong kind and leads them in the wrong way. They will lie whenever it suits their convenience, and frequently when the truth would serve their purpose much better. The characteristics of such eyes are purely selfish, and are found largely in carnivorous animals accustomed to guard and protect the body and provide for its wants by stealth and cunning. Some peculiarities of this eye are also found in the goat; such as a roguish, artful and tricky disposition. Also in the eagle; imparting shrewdness, cunning, tact and quick perception. In the eagle these qualities assume a more dignified use or manifestation; and the good qualities of such an eye are seemingly to give a knowledge of things of a physical or material nature, a ready and instantaneous perception of the best way to accomplish an object or purpose, how to act to secure certain results, how to escape from danger, and what to do in moments of surprise and peril; gives one instantaneous

knowledge as to the best thing to say or do for the time-being—making one as “wise as a serpent.” If you will study the dispositions, characteristics and eyes with their surroundings, of serpents, eagles, goats, cats, foxes, tigers, lions, and all animals of that class, you will get a pretty good idea of what the above eye indicates. It is impossible to give in an engraving the expression of the living, active eye, and the reader must determine how much devilry is in a person having an eye like this, by noticing its active expression. Of course, if a person with an eye formed like this has a high development of the moral and intellectual faculties, which have been properly educated, the evil tendencies of such characteristics will be restrained and the individual will then be, in the language of the Scripture, “As wise as a serpent and as harmless as a dove.” By the expression of such an eye, then, you must determine how much of the devil is behind it.

Persons with this kind of eye have the archness, watchfulness, and wariness of the fox, and the simulation of the cat. They are always on the alert and quick to notice what is going on; they can put on a sweet, pleasing, winsome look, even when at heart they are displeased. They can look—to a person not familiar with physiognomy—as meek as a lamb and as innocent as an angel, and at the same time be chock-full of devilry. These are the characteristics which enable persons with such eyes to put so much expression in their faces, and to look their sweetest whenever they want to. This and similar eyes are generally found in good actresses.

In probably nine persons out of ten with such eyes, one or more of these evil tendencies will be apparent in their characters and manifested in their everyday life.



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